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but rather of co-ordinating and harmonizing what already existed. To this end he proposed a substitute motion that such a committee be appointed to consider how best to organize the National Peace Council.

Many points were brought out in the discussion of the substitute motion, and strongly differing opinions were expressed as to whether or not the American Peace Society provided the proper machinery through which the National Peace Council might be developed. Among those who participated in the discussion were Frederick Lynch, W. H. Short, President E. D. Warfield, James L. Tryon, James J. Hall, Dr. James Brown Scott, and Arthur D. Call.

Several of the speakers felt that a separate organization would be better, and that something like a large and representative national council of one hundred members should be chosen. In a large and distinct body like this it would be easier to secure the co-operation of all the peace organizations, as they would feel that their individuality and identity would be better retained where the constituent groups were not too closely linked together or subordinated in any degree to another. It was the opinion of these speakers that unity of action and mutual understanding could be better secured in this way.

On the other hand, it was pointed out that the American Peace Society did actually provide the machinery for a council representing the various peace forces, and that it had been expanding and developing in that direction. A small body of active and interested workers, such as the members of its board of directors, could more readily decide questions of polity, and could act more quickly than a larger and less coherent organization which met at infrequent intervals and lacked the unifying spirit. That there is room for but one directing organization was the opinion of these speakers, and they emphasized the fact that the American Peace Society contains within itself all the elements needed for a National Peace Council, and that the one thing needful now is the hearty co-operation of all the peace agencies in strengthening and developing it along this line.

The motion was finally laid on the table, and the meeting adjourned to reconvene at some time during the Lake Mohonk Conference.

Address of Hon. William Jennings Bryan.

Ladies and Gentlemen:

I hardly felt that I had time to come down to your meeting this evening, and yet it seemed to me that the celebration of the eighty-sixth anniversary of the Peace Society was so extraordinary an occasion that I could make an extraordinary effort to be here, even if but for a few moments, and I shall occupy that time in the presentation of a single thought. It is not always that one, in speaking, can follow a rule of oratory, which I think has some sanction, namely, that in a speech you should have one theme, that you discuss it, and then stop. There are really three rules in that one rule. It is not always easy to select a theme; it is sometimes hard to discuss it when you have selected it, and it is still more difficult to stop. Now, I shall take one theme, consider it very briefly, and then stop. Not having had time to

prepare an address, I shall take a thought that came to me this afternoon. The thought was suggested by the fact that for eighty-six years people interested in the cause of peace have been connected with this society, and have kept up its continued existence. Eighty-six years is a long while, and if we could ask those who organized the society, or its early members, how long it would take to bring the world to the acceptance of peace, they would not have named so long a period as has elapsed.

I attended a medical college commencement in Chicago about thirty years ago, and I recall a prayer offered on that occasion. I never have been able to learn whether the man who offered the prayer appreciated it as much as I did or not. He was praying for the young physicians about to graduate; he prayed that the Lord would give them ability, sympathy, and industry, etc., and, after enumerating all the other virtues that a physician would need, he prayed—and I thought with great fervor—that the Lord would give them “patience.” I did not know then, and have never learned since, how he spelled the word. But it seems to me that every one who is connected with a really great work must realize the need of patience. There are certain men who, when they discover an abuse, wonder why all do not see it, and when they find a remedy that seems to them adequate, they wonder why all do not accept it. We all have had the same experience—that is, we have met people who have devoted many years of their lives to something very dear to their hearts; their enthusiasm has outrun their accomplishments, and they have become discouraged.

A man once went to a physician with a breaking out on his hand, and the doctor gave him some ointment, telling him to make an application every day for a month, and then return and report progress. At the end of the month he went back. The doctor asked him how his hand was getting along, and he replied: “Well, Doctor, looking at it from week to week, I sometimes think I can see a little improvement, and, looking at it at the end of the month, I guess it is better, and, Doctor, it may get well, but I am afraid it won’t be in my day.” Now, I think we all may have had something of that feeling, and it has somewhat tinged our enthusiasm with sadness to think that after all our efforts we may not live to see the consummation of our desires.

It may be appropriate, therefore, to say a word to-night about patience; to tell you not to allow yourselves to grow weary in well-doing, for the world does move, even if it does not move as rapidly in some directions as some of us might wish. If any of you who have given your hearts to the peace movement feel that it moves slowly, just look at the other things which have been accomplished, and see how slowly they seemed to move. Take, for instance—for to me it is the supreme illustration—the moral code of the Man of Galilee; you examine it, and you see that it fits into human life as no other code of morals does. You find that it covers all the phases of human existence; where it at first seems strange, upon examination it seems most truly true; yet how slowly it has grown! But it does grow. The doctrine of love is, after all, the only growing doctrine in the world; it is the only force to which there can be no permanent opposition; it is the only weapon for which there is no shield.

Take also the measure of greatness which Christ presents—one that we all recognize to be true—and yet how slowly it has made progress. It is the most revolutionary of doctrines that greatness is to be measured by service. The selfish idea is that greatness is to be measured by what you can compel people to do for you; but the real measure of greatness is what you voluntarily do for others. Life is not to be estimated by what you get out of it; it is to be estimated by what you put into it. Now, this needs no proof. It is a self-evident truth, and yet how slowly this doctrine makes progress throughout the world.

You are engaged in the promotion of a great cause, and because it is great it does not move rapidly. The trees that stand the blasts of the storm are the trees of slow growth. Those trees that spring up quickly have not great strength. It is because your cause takes hold upon that which is most vital in life and of that which is most fundamental in civilization that you must not expect it to run—you must be content that it walks. But it is growing, and we could not face the future with hope if it were not growing. If we could be convinced that the idea of peace was going backward, there would not be a single star in the sky. It is only because we do believe, and believe with all our hearts, that the peace movement is making progress; for that reason, and for that reason only, we believe that the future is bright. We must not expect that the progress will be the same everywhere throughout the world. We have to meet conditions, some of them far from ideal. The ideal inspires, and we look to it and work toward it. We must not be disappointed if we find it impossible at once to realize the ideal. It would not be a high ideal if it were within our reach; it would not be a worthy ideal if it were not lofty enough to keep us looking upward all the time; it would not be an ideal worth while if we ever expected fully to attain it.

But our cause is making progress. There is not a country in the world that has not felt to some extent the impetus of the peace movement; if you have any doubt of it, let me give you evidence that I regard as conclusive and most encouraging. Your chairman has been kind enough to refer to the peace plan which has, by the President's authority, been presented to the world. It was, on the 26th day of April—a little more than a year ago—presented to the foreign representatives residing in Washington. Before a year had expired the principle had been accepted by more than thirty governments representing more than three-fourths of all the people of the world. Now, when the governments representing more than three-fourths of all the human beings on this globe will endorse a plan that contemplates a period of deliberation and investigation before there can be a declaration of war or the commencement of hostilities; when that can be done by governments representing more than three-fourths of the people of the world, and done in a single year, certainly there is no reason for discouragement. Not only has this been done, but treaties have been signed with fifteen of these countries, and ten more have their treaties practically ready. Among the ten whose treaties are practically completed are Great Britain, France, and China, and the three greatest republics of South America. When the ten now approaching completion are signed, as they will be at no distant day, we will have considerably more than

one-half of the people of the world living under governments which are linked to us by treaties which provide that neither side shall fire a shot until the cause of dispute has been investigated by an impartial commission.

That is the progress that has been made in a little more than a year, and yet this progress would not have been possible had it not been for the preliminary work done in the years that have passed. I rejoice in the prospect today and in the progress that we now witness; I am grateful to those who have given to this movement enthusiastic support, and who, so many years before we were born, realized that there was a higher plane than the plane of physical force upon which to settle international differences. Their labors have not been in vain. We shall not know the names of all, nor shall we be able to estimate with accuracy the contribution that each has made. But what difference does that make? What if the world does not know? He who from a worthy motive strives for a noble cause is not concerned whether others know what he does or speak words of praise; it is sufficient for him that he has done his part and lived up to the opportunities that have come to him.

It takes the work of all to accomplish the total result. A few years ago my wife and I visited the Grand Canyon in Arizona. We went down 4,600 feet from the top of the Canyon to where the Colorado River wends its way, and there we saw evidences of the action of the waters through the ages. As we looked upon that stream, I wondered how many drops of water had found their way through that Canyon. No arithmetic would enable us to compute them; neither could we tell just what influence each one had had—it was the work of all. And so with every great movement—it is the work not of one, or of a few, but of the multitude. I am glad to be with those who, as a part of the multitude, are working for peace.

Object Lessons in the Mexican Crisis.

By Hon. Richard Bartholdt.

Mr. President, Ladies, and Gentlemen:

If I had not prepared an address this evening, I should have much preferred to speak extemporaneously on a subject which was inspired by some of the remarks of Secretary Bryan, who has just preceded me. He talked about the disappointment of those who are engaged in a movement and see sometimes the reactionary movement getting the upper hand, as it seems. I remember having read some years ago the story of an old German professor who was in that kind of a mood. He had been teaching certain theories, and to his great disappointment he learned that not only did his theories not make any headway, but they were being opposed on every hand. He felt very much disappointed about it, and one day he went out into the field, and he saw one of those great big agricultural machines. On examining it, he found that all the small wheels were turning backward, but the machine was moving forward all the same. I often think of that professor. How much he must have been gratified when he noticed that in spite of everything going backward, the movement was going forward anyhow. We should remember that, especially because of our experiences during the last few weeks.